Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

COPYRIGHT UNDERWOOD AND UNDERWOOD

THIS MONTH—MAKING AMERICA CHRISTIAN

December 1917 Vol. IX No. 4

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

EXECUTIVE COMMITTEE

James M. Speers.....Chairman
Elijah W. Halford.....Vice-Chairman
Eben E. Olcott.....Treasurer

William F. Cochran
N. F. Davidson, K. C.
J. H. Gundy
Ralph W. Harbison
Harry Wade Hicks
Frank A. Horne
George Innes
Joshua Levering
Alfred E. Marling
Silas McBee
John R. Mott
John R. Pepper
James H. Post
N. W. Rowell, K. C.
Charles A. Rowland
Wm. J. Schieffelin
Joseph N. Shenstone
S. R. Smith
Robert E. Speer
W. C. Stoever
E. B. Sturges
Samuel Thorne, Jr.
J. Campbell White

SECRETARIES

William B. Millar, Gen'l Secy..1 Madison Avenue, New York
W. E. Doughty.....1 Madison Avenue, New York
Charles V. Vickrey.....1 Madison Avenue, New York
Fred P. Haggard.....1 Madison Avenue, New York
Clarence P. Burgess.....1 Madison Avenue, New York
F. J. Michel.....19 South LaSalle Street, Chicago, Ill.
H. F. Laflamme.....1 Madison Avenue, New York
F. B. Bachelor.....1604 Kresge Bldg., Detroit, Mich.
J. C. Worley.....Lachman Building, San Francisco, Cal.
Frank C. Jackson, ...Empire Bldg., Seattle, Wash.

CANADIAN COUNCIL

John A. Paterson, K. C.....Chairman
23 Adelaide St., E. Toronto, Canada

DENOMINATIONAL DIRECTORY

NORTHERN BAPTIST CONVENTION:
F. A. Agar, Methods Secretary, 23 East 26th St., New York City.

SOUTHERN BAPTIST CONVENTION:
J. T. Henderson, General Secretary, Room 607, Holston National Bank Building, Knoxville, Tenn.

BROTHERHOOD OF DISCIPLES OF CHRIST:
W. J. Clarke, Secretary, Carew Bldg., Cincinnati, Ohio.

FORWARD MOVEMENT OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.:
Rev. F. J. Clark, 281 Fourth Avenue, New York.

EVANGELICAL SYNOD OF NORTH AMERICA:
Dr. E. A. R. Torsch, 714 Stark's Bldg., Louisville, Ky.

THE UNITED MOVEMENT OF THE PRESBYTERIAN CHURCH IN THE U. S. A.:
David McConaughy, Secretary, 156 Fifth Ave., New York.

LUTHERAN CHURCH, GENERAL SYNOD:
A. D. Chiquoine, General Secretary, 1524 Chestnut St., Philadelphia, Pa.
C. H. Weller, Field Secretary, Williamsport, Pa.

LUTHERAN CHURCH, UNITED SYNOD IN THE SOUTH:
E. C. Cronk, General Secretary, P. O. Drawer 280, Columbia, S. C.

METHODIST EPISCOPAL CHURCH, SOUTH:
W. B. Beauchamp, General Secretary, 810 Broadway, Nashville, Tenn.

REFORMED CHURCH IN THE UNITED STATES:
William E. Lampe, Secretary, 15th and Race Sts., Philadelphia, Pa.

PRESBYTERIAN CHURCH IN THE UNITED STATES:
Charles A. Rowland, Chairman, Athens, Ga.

The Picture on the Cover

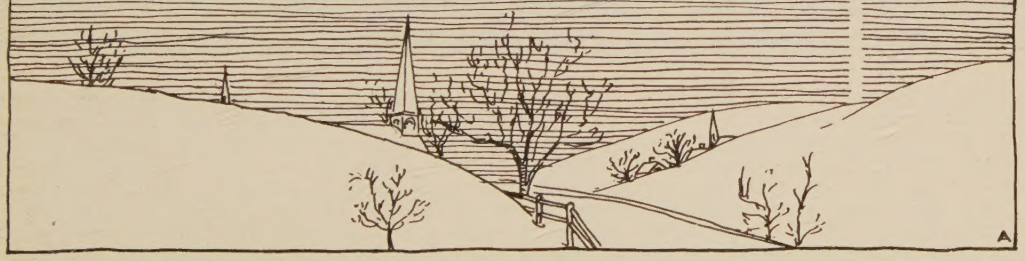
Comforts From Home

WHEN the boys go off to war, to a life that is different from anything they have ever experienced, it is the home folks' privilege to keep the ties strong. Christmas goodies help—but truly a man does not live by bread alone and many a man like the soldier on the cover will treasure his little khaki testament long after the cakes are gone. The American Bible Society plans to place one in the hands of every one of our soldiers and sailors. One million will be distributed by the Young Men's Christian Association alone. When peace comes again and these men return to civilian life a big stride will be accomplished in the task of making America Christian. Meanwhile the many home missions must be carried forward, for they are as vital to world progress as the winning of the war. America still has an amazing number of dark spots on its map, which are totally ignorant of Christian teaching and practice.

Peace and the Wise Men

PEACE! Will there be peace
Or only the cease
Of the cannon's roar?
Will this sinister war
Turn from a battle of guns and of swords
To a battle of words?
Is hate buried deep down
With the bones of the dead?
Have they fought so, and bled,
To leave behind them a curse, or a crown?
Will love be reborn in the dawn of the day?
And who will come to show us the way?
The wise men! Where are they?
Will they come—will they come?
From the East and the West,
From the North and the South,
From the eagle's nest
And the river's mouth—
Will they follow the star?
Will they hear from afar
The voice that bids them arise and bring
Their priceless gift, their offering?
O pray! Let us pray
They will show us the way
Through the darkness of night to a nobler day,
To a Christ reborn in the hearts of men,
To peace on earth, good-will again!

ELIZA MORGAN SWIFT
in *The Outlook*



TO FIND THE CHURCH AT THE CENTER OF VILLAGE LIFE AND CITY LIFE IS THE IDEAL OF ALL WHO BELIEVE IT MEANS A BETTER WORLD. IN ALL TOO MANY PARTS OF AMERICA NO CHURCH HAS EVER EXISTED, OR WHAT IS WORSE THE ONCE FLOURISHING CHURCH HAS DEGENERATED INTO A MERE FIGUREHEAD, A SHELL WITHOUT SUBSTANCE. TO MAKE AMERICA CHRISTIAN BOTH CONDITIONS MUST BE WIPED OUT FOREVER. RELIGIOUS CENTERS, LIKE THAT SHOWN IN THE PICTURE ABOVE, HAVE A POWER FOR GOOD THAT CANNOT BE MEASURED. HOME MISSION ORGANIZATIONS OF ALL DENOMINATIONS ARE WORKING TO INCREASE THE NUMBER OF SUCH CENTERS. THE ABOVE ILLUSTRATION IS A REDUCED FACSIMILE OF THE COVER DESIGN ON A MOST EFFECTIVE PIECE OF PRINTED MATTER ISSUED BY THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH. "IT PAYS TO PRINT."

Men and Missions
LAYMEN'S MISSIONARY MOVEMENT
December 1917 Vol. IX. No. 4

Making America Christian

WHAT! America not Christian? Impossible! A witness before a congressional committee, to which had been referred the question of a national day of prayer, thus sought to prove to a doubting member of the committee that this is a Christian nation:

The use of the oath, with its solemn appeal to God, in our courts of justice and in the induction of men into civil office.

The employment of chaplains in our navy and army, in our reformatory, penal, charitable, and benevolent institutions, and in our state and national legislative halls.

The Christian laws upon our statute books against blasphemy, profanity, theft, murder, perjury, the desecration of the Lord's Day, licentiousness, etc., each and all of which practically every court in the land that has passed upon them declares to be founded on the Ten Commandments or, strictly speaking, the third to the ninth inclusive.

The religious inscriptions on our coins, such as "In God we trust," and likewise on our public buildings, paid for as they are out of the public treasury.

The reading of the Bible in the majority of the schools of our country.

The acknowledgment of God in almost all of our state constitutions.

The decision of numerous civil courts that Christianity is a part of the common law of the land and the decision of the United States Supreme Court that this is a Christian nation.

Our annual Thanksgiving proclamations and observances, and also our Fast Day observances in times of peril from war and pestilence, and our days of humiliation and prayer in such crises in the nation's history as that in the midst of which we now find ourselves.

All of which recalls the familiar story of the old lady who heard the minister preach on the "Existence of God," and who, at the close of the service, declared, "After all, I still believe there is a God." Proof like that cited above, which includes actual utterances by the highest tribunal in the land, proves either too much or too little. Or to put it another way, while it may be necessary for legal purposes to have decorations on this subject, to fix standards for the settlement of perplexing problems relating to a matter that undoubtedly comes before our courts from time to time, it is to go to the very limit of legalism to base upon such declarations a claim that America is Christian.

And to show that America is *more* Christian than infidel or Jewish or pagan does not meet the situation. Israel was legally and by divine enactment a theocracy; there were, at one time, more than four thousand who had not bowed the knee to Baal, nevertheless Israel was entered in the column against God. What is the use to try to deceive ourselves on this question? It will be better to look the facts squarely in the face, to make up our minds that there is a long road before us, and then to buckle down to business!

America is not Christian, except in name. True there are 162,277 Protestant ministers in the land, and 209,375 Protestant churches, with 25,205,912 communicants, to say nothing of 14,810,797 communicants of Roman Catholic churches. There are doubtless many good people who technically do not belong to either of these groups, but who, nevertheless, may fairly be counted for righteousness. On the other hand many thousands included in the Protestant total would be excluded by some. Then we cannot forget that the Church in America has organized more than two hundred home and foreign mission boards to whose treasuries last year over $26,214,137 was contributed, and besides these there are the hundreds, thousands of local and general benevolent and philanthropic bodies to which we give our time and money. Yes, there are many splendid facts like these that we cannot, do not want to forget.

But, there are too many facts on the other side for us seriously to believe that

For Table of Contents See the Last Page

America is already Christian. Take the one fact that there are at least thirty-five million people of mature age in the country who have no church affiliation whatever, and who cannot by any true standard be spoken of as Christians. Then what a catalogue would follow!—too long to produce in full—a catalogue of unbelief and open opposition, of formalism and hypocrisy, of oppression and extortion, of crime in high places and low, of social injustice amounting to peonage, and so on through the list.

The very fact that men and women are aroused as never before to the dangers that threaten, not only civilization, but the Church herself; and the fact that everywhere we hear the "shoutings of the captains" who call us to arms in every conceivable kind of organization, to fight "the world, the flesh and the devil," ought to convince all of us that as a nation we are not yet saved!

There never was greater need for the recognition of "things as they are." We are called to help at everything in all directions, but the great need is for conviction that real need exists; for ability to keep awake, and everlastingly at it.

"Making America Christian" is no mere phrase; it represents a stupendous task for which superhuman power is required—and will be given.

✚

Only One Kind

QUITE as unfortunate as the historic distinction between clergy and laity, is that more modern separation between home missions and foreign missions. The line has been drawn, however, in thought, in language, in method, in organization, and human nature is slow to give up concepts and phraseologies once accepted and used. We may at least leave to the experts further discussion of the technical differences between these two phases or realms of Christian endeavor and agree among ourselves that while the multiplication of terms may be convenient there is just one kind of missions. The war is emphasizing the necessity for closer coordination of all Christian activity. Never was there a time in history when Christianity needed more to stand united in all its branches. Division of any sort means weakening.

Need for Effective Lay Workers

WE agree with Dr. Smith, whose article on "Lay Preaching" appears on another page, as to the need and the wide field for lay activity in evangelistic work, particularly in the open places. Making due allowance, however, for the overruling power of a kind Providence, it is possible for some street preachers to do as much harm as good. There is at least room for the exercise of the same judgment, human it is true, that determines the fitness of a man for ministerial work, in the selection of men for lay evangelization. Individual effort to help men lead better lives, unauthorized by other than a man's own conviction, is one thing; but when men are *appointed* there should be evidence of some definite qualifications for so important and delicate a task.

The need for such care can be demonstrated any day in the so-called "Madison Square Forum," with its congeries of street orators on infidelity, socialism, suffrage, labor unionism, hygiene, rapid calculation, white slavery, patriotism and religion. Among the poorest speakers we have heard on that cosmopolitan pavement were preachers of the gospel; obviously good men and women, but lacking in voice, education, manner, personality and tact. Those who are really capturing the crowds, swaying them with their eloquence—and sophistry, are representatives of the other groups mentioned. As a rule they appear to be little better educated than the preachers, but they have certain qualifications for their work that insure their success. We do not forget Paul's remark about the foolishness of preaching. On the other hand we must not overlook the fact that he did not commend foolish preaching. More than once we have had to hang our heads in shame at a religious service on the street, in which we would sincerely like to have joined, because of the rasping voice and ranting manner of the speaker, his crass ignorance, his ancient theology, his total lack of fitness to embrace the opportunity he loses for himself and makes more difficult for others to secure.

There is nothing more powerful or persuasive than the simple, direct testimony of a saved man, especially a layman. He

may lack eloquence, but he has had an experience which, if told in a quiet, unaffected manner is irresistably winning. But when one gets up on a street corner, and undertakes to expound the mysteries of the universe, and dogmatize on theological problems that wise men have difficulty in handling, he is, as we suggested in the beginning, in danger of doing more harm than good.

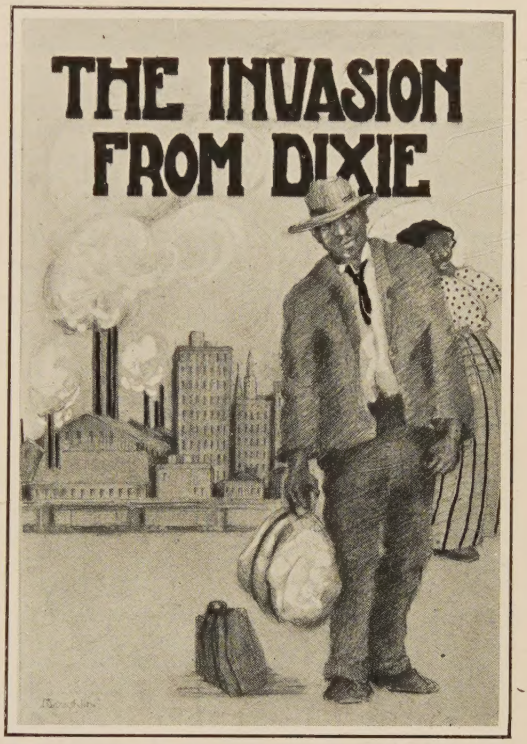
Let us have more lay workers who are willing to do less preaching and more manly witness bearing. Such never fail to command respect and secure results.

✚

The Breadth of Mission Work

THE Church has been altogether too slow to recognize the place and value of industrial training in connection with mission work. Conservatism on this point is only another phase of the opposition to a program of social service at home. Professor Joseph Bailie, the famous head of the department of agriculture and forestry in Nanking University, writing on "Famine and Afforestration" in the July number of the *International Review of Missions,* sums up his argument for a broad missionary endeavor, as follows:

A great many people objected that running a business concern like the Presbyterian Mission Press ought to be left to outsiders and that the duty of the missionary was to preach the gospel. But the printing business of China has now the stamp of Christianity upon it and its influence for good is incalculable. Can we not get hold of the other industries by selecting common-sense tanners, hatmakers, dyers, spinners and others who will come out and live clean, honest lives as missionaries? It is not necessary to preach; the whole life will be a sermon. To secure such men a sort of missionary information bureau should be established. The bureau ought to be composed of some Christian mill owners, Christian workmen, Christian farmers, Christian heads of industries with some of their employes. It need not be a bureau for collecting money. China needs good experts to teach the people how to begin industries and China can pay them. We are all being asked to recommend men for this purpose. Can we not get men to go out to begin such industries who are not only excellent each in his own line but who will stamp their Christian characters on their employes? The bureau that could select and recommend men of such a type would do more to make the Church of Christ self-supporting in China than if they sent out hundreds of preachers. I do not wish to be misunderstood as depreciating the preaching of the gospel of Jesus Christ. But the complaint now is that the Chinese churches cannot support their pastors and money has to be sent constantly from Great Britain and America for the purpose. If steel plants, spinning mills, weaving factories, tanneries, factories for making hats and other industrial enterprises were founded by men who felt their responsibilities to live in Christ, we would have the stamp of the Master put not only on the workmen but also on the capitalists.



REDUCED FACSIMILE OF ANOTHER STRIKING TITLE PAGE ISSUED BY THE METHODIST HOME BOARD

✚

Missionary Publicity

THE boards of the several missionary societies are issuing some excellent literature these days. Some of it is of a rather new style, notably the "broadsides" of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. The Baptist Foreign Board (north) is putting out a beautiful new series of pamphlets entitled "Cameralogs," which is rather unique. Under the caption, "Material for the Swift Survey," the Presbyterian Foreign Board (north) is supplying multigraphed material for use by pastors and other leaders. This material consists chiefly of

PACIFIC SCHOOL OF RELIGION LIBRARY

extracts from missionary correspondence. Quite a number of the boards have developed plans for furnishing news matter to the religious and secular press. Thus the problem of missionary publicity is being gradually solved. Much remains to be done, however. Not until there is a concerted effort to establish and maintain a central news bureau for missions will the need for missionary publicity be adequately met.

✚

Missions in the Trenches

THAT there is considerable *religion* in the trenches of Europe is a fact which we are coming to realize, and for which we are profoundly grateful. But that this trench religion at times takes on a missionary aspect will surprise many. A missionary meeting in the trenches! Speakers from the missionary front in Africa, China, India holding hardened soldiers spell-bound by their tales of *spiritual* victories among the non Christian races of the world!—such things we had hardly thought possible.

Basil Mathews, writing in the *Laymen's Bulletin* (England) on "Foreign Missions in Base Camps," tells of his interview with a missionary by the name of Butcher from Papua, British New Guinea, who had just returned from the front where he had been talking to the men about his work in the South Seas. Asking the missionary "on what principles he had gone and what had been the line of his presentation of the missionary message" he received the following illuminating reply:

> My first principle was that I left all my old missionary addresses at home—simply scrapped them all. I said to myself, "I have got to make a new start. Here am I going to talk to these fellows on missions—and here are we in this mess in Europe, after these centuries of Christianity. I shall need to talk in real, direct terms."

The discussion lectures were under the general heading of "Racial Problems in Relation to Christianity." The men would continue these discussions far into the night on such subjects as, "Humanity in the Rough," "Our Duty to the Weaker Races," "The Failure of Civilization," "The Only Way," "The Ultimate Aim." In his lecture on "Humanity in the Rough" he argued, that

> The "nigger," the Indian and men of other races whom we regard as different kinds of beings, are, when you get down to the central elemental things, simply men like ourselves. Their needs and ours are the same essentially. The black is not a different species. It cannot be true to say that one religion is best for meeting the needs of one race and another religion for another. If the need is one, the power that will save the men of all races and lift them as peoples must be one.

✚

The Open Forum Movement

DR. PERCY STICKNEY GRANT says: "The open forum is a combination of the values of the university and the town meeting." Started some twenty years ago by Charles Sprague Smith at Cooper Union, New York, this original people's forum was followed by one at Ford Hall, Boston, then gradually by others in cities throughout the country until to-day more than two hundred such organizations are flourishing.

Providing as they do a method by which the thinking men and women of a community can get together for the free discussion of those questions which vitally concern the world, the forums are to-day filling a unique mission. It is a movement of broad scope and of great value both to those who organize and conduct such meetings and to those who attend them. Particularly is it a movement which appeals to men because of the opportunity offered to do what can best be described as "thrashing things out." The open forum is, to say the least, a very superior form of the old time bench outside the village postoffice where all the town sages would congregate and settle the affairs of the universe!

But there is this difference—the modern forum provides the means for people first to hear each question to be taken up presented by an expert in that line, then the people have their chance for general discussion. Every type of man and woman, race and creed, will be found on this common meeting ground so that the variety of ideas brought forward is amazing. Truly a greater democracy is developed through such intercourse, a better understanding and sympathy between humans, at a time, too, when the world stands so desperately in need of these helps and safeguards.

In many cases the forums have worked under patronage of various churches; in

no instance have the two institutions been antagonistic to one another. The oldest example of a forum related to a church is that started in 1907 by Dr. Percy Stickney Grant of the Church of the Ascension in New York. Absolute freedom of speech was maintained, and from the start the meetings have been crowded. Wide indeed are the questions discussed. For instance, among the subjects for the spring of 1917 were Railroad Legislation, War and the World Hope, and The Truth about Mexico. Another very successful forum has been organized by the Broadway Tabernacle, where an attendance that averages between a thousand and fifteen hundred has been secured.

Perhaps no one has done more to foster and encourage the organization of forums than Mr. George W. Coleman, the enterprising layman of Boston, the founder and present leader of the Ford Hall Meeting.

Other organizations which have undertaken to conduct forums are schools, civic clubs, labor organizations and such institutions as Cooper Union and Ford Hall. The movement is spreading widely, with the need ever increasing for wide-awake men and institutions to foster it. In April of this year an Open Forum National Council was created in Chicago to co-operate and facilitate the work. A permanent organization will be maintained and official sanction given to the Open Forum Speaker's Bureau. A magazine, *The Community Forum,* will be published, and many other useful features will be developed by the council which it is hoped will be freely consulted by all who are interested in the movement.

✚

Immortalizing Your Money

"IF you spend sleepless nights thinking of your investments, and the interest day comes and the expected money fails to arrive; and if stocks or bonds have depreciated in value and the company in which you have invested passes its dividends and your income is so small that you must take chances in order to increase it; or your money lies idle part of the time because you cannot decide upon a safe investment; and you depend upon friends to invest your money and then question their judgment; and you are responsible for the care of some dependent friend or relative; and your real estate in your old age becomes a burden to you; and you are troubled because of taxes, assessments, insurance and repairs; if you are worried about any of these things," well, Dr. C. L. White, one of our prominent missionary secretaries, suggests that you write your own mission board and ask them to help you out of your difficulty. They can do it, if you will!

✚

Buddhism Gains in the United States

BUDDHISM is a problem that somehow we in the United States do not think of as affecting us intimately, but one that may be comfortably left for foreign missionaries to tackle. It is rather startling then to learn that recently 1,200 Japanese were converted to Buddhism in one city alone, and not in the Far East at that, but in our own Los Angeles.

Seventy-four temples devoted to the worship of Buddha may not seem many for such a huge country as the United States, but when most of those seventy-four are all in the region of the Pacific Coast it means that a center is being established from which the propaganda is carried forward. Naturally the easiest field is among the Chinese and Japanese. From them the religion spreads to the white races. In making a plea for home missions to deal with this and similar problems, a California missionary describes an interesting Buddhist meeting which he attended recently. It was packed with a large and varied audience, many persons standing in the aisles during the entire service which lasted from 2.00 to 5.30 in the afternoon.

First there was ovation to Buddha, made by a priest; then a presentation made to an image of the God by two little Japanese girls who ascended some stairs and bowed low. After that the meeting became secular in character and was turned over to the chairmanship of a Los Angeles citizen,—and a former Christian. The speakers were a city councilman, most laudatory in his remarks; a citizen whose theme was that "all great teachers like Buddha and Christ were climbing a mountain, each

from a different side of the hill, all bound for the same top, and in his opinion what they should do was to quit quarreling and do more climbing."

Then there spoke a woman from India, a prophet from Persia, and the British consul. The last of the speakers was the Japanese consul who said among other things that "Christianity should make a better study of Buddhism before pronouncing it superstition, that it had the same love and compassion that Jesus taught."

When Buddhism can draw into its fold men such as these whose influence is wide, and can pack a hall with men and women eager to hear their words, it seems that indeed the time has come for some more aggressive—what shall we call it, home or foreign mission work?

✚

A Waiting List of Millions

FOR more than forty-five years the Christian churches in North India strove valiantly, but apparently with no success worth mentioning, to move the great masses of population to adopt the religion of Jesus Christ. Like a seed that lies hidden in the ground and shows no sign of life for a long period before it suddenly pokes a green shoot into the sunlight, the teachings and ideas of the Christian missionaries lay more or less dormant among the depressed classes of Hindu society and many of the aboriginal tribes.

SOME OF THE MASSES AWAITING RECEPTION INTO THE CHURCH—INDIA

The great awakening which came in 1905 and 1906, out of a situation that for years had seemed almost hopeless, has increased with an astonishing momentum ever since. Twelve years have passed, and to-day the problem of the Christian churches is no longer to arouse an indifferent people, but to preach and properly care for the thousands who wait eagerly for baptism.

In the beginning of this mass movement there was constant criticism. "Christianity by the wholesale," as many scornfully termed it, could never prove a lasting or worth-while Christianity, but time has contradicted this theory. In practically every instance where a whole caste or village area has accepted the new faith the results have been good. There can be no question today that the Mass Movement has proved itself. Here is the problem, then, illustrated by this simple little story told by a missionary:

The report came to the missionaries that in a certain village a woman who had been baptized was worshipping idols. A woman missionary went to see her and asked if it were true that as a Christian she had worshipped idols. The poor woman did not deny but frankly acknowledged that she had. Then the missionary asked, "Why did you do it?" The woman replied, "When you came and preached Jesus and the forgiveness of sins and the communion of the Holy Spirit and heaven at last, it all seemed so wonderful and we were all so happy that we became Christians. Then you went away and left no one to teach us. My dear little girl got smallpox and I tried every way I could to learn what Christian mothers did when their little children had smallpox, but I could not learn. I loved my little girl like any other mother, and I did not want her to die, and I did not know what else to do, so I got out the smallpox god. I killed the hen, offered blood, and burned incense." And the missionary who is telling the story asks, "Who was to blame, that poor woman or our great Church which left her without a guide or teacher?"

Therein lies the crux of the situation. India presents a chance for Christianity of unparalleled magnitude.

Other areas than the one mentioned above are enjoying like spiritual blessings. The people are pressing into the Kingdom. Not only in India but the world over, where teachers have been sent.

Why Laymen Should Preach

By Arthur J. Smith

Laymen will have to do more preaching if the message is adequately delivered. Attention has been called before this to the disparity between the number of lay workers in America and Great Britain. But the following article puts the matter so strongly as to make a fresh appeal to our men. Conditions here and there differ but there should be a serious study of the question whether "conditions" are responsible for our persistent habit of leaving most of the preaching to the ministers. We shall be glad to hear from our men on this question. Send us your experience or an expression of opinion. Dr. Smith is the General Secretary of the Evangelistic Committee of New York City.

CONFRONTED with the fact that there were 2,400,000 people in New York City in 1906 who were not communicants in any church, Catholic or Protestant, Jew or Gentile, and that there were 3,870,000 who were not members of any Sunday school, and that there were about 3,400,000 who did not attend church, and that pastors and assistants, mission superintendents and other workers were overtaxed, and having heard that the laymen of Great Britain were unusually active in religious effort, I crossed the Atlantic to make a special study of their work, especially in the open air, hoping to learn something that would help us in New York City.

To my surprise I found that while there were, in 1909, less than 10,000 ordained men in the non-conformist churches, there were over 50,000 unordained men preaching the gospel at least once a week in chapels, school houses, halls, prisons, parks, race courses and on the streets. I learned that there were over 100 laymen in London who were supporting and personally superintending rescue missions. They attended their own church service Sabbath mornings and could usually be found Sabbath afternoons and evenings and week evenings actively at work in their missions. They were not preaching by proxy as so many Americans do.

In London I found an organization known as the Open Air Mission, with about 700 members who were available for meetings in the open air, week days and Sundays, noons and nights. I found another organization, known as The Evangelization Society, with about 400 members, some of whom were members of one or the other house of parliament, or were prominent as bankers, barristers, manufacturers, merchants and artisans. These were available for evangelistic work at the week-end in the chapels and missions in London, the suburbs and in the towns within a radius of fifty or one hundred miles—all at their own charges.

There were kindred organizations in other cities in Great Britain. I found one church of 1,000 members that boasted that its members were converted in open air meetings conducted by laymen. I found one church in London that had eighteen or twenty men who went out in pairs Sunday evenings after the church service and conducted open air meetings. They frequently conducted nine or ten such meetings, thus more thoroughly evangelizing the district in which the church was located. A leather goods merchant, who was reputed to be worth a million sterling, told me how he witnessed for Christ during his summer holiday at the seaside. He said that he and a friend went down to the sands at twilight every day and preached the gospel to hundreds and sometimes thousands.

Upon my return to New York, we inaugurated an evangelistic institute in connection with the Evangelistic Committee of New York City, in which we taught the members of the young people's societies, brotherhoods, etc., how to conduct open air meetings. This year, we expect at least 225,000 people will hear the gospel message as given by these young lay workers at meetings in front of or near their own churches. We would

not be surprised if in a few years at least a million people would be gathered in such meetings.

In 1911 there were 95,000,000 people in the United States, of whom 22,000,000 were Protestants, 13,000,000 were Roman Catholics, leaving sixty million people not members of any church. In the same year, 17,000,000 people were in Sunday schools and 2,000,000 more in Bible classes not connected with Sunday schools, leaving 76,000,000 not attending Sunday school or Bible classes. Not a record to be proud of exactly, but one that calls for drastic action.

There are not enough clergymen, mission superintendents, Salvation Army and Volunteers of America officers, and general secretaries in the Y. M. C. A. to evangelize this multitude. If our country is to be thoroughly evangelized, the laymen in our churches must help. These conditions constitute a challenge to the courage, statesmanship and consecration of our men. It also constitutes a call to the colors of Jesus Christ. There should be no slackers. Nor should there be postponement of action, for such conditions grow worse rapidly if strenuous measures are not taken.

A TYPICAL STREET SERVICE IN NEW YORK CITY

Resources of Alaska

SECRETARY LANE, in his pamphlet on the "Resources of Alaska," reminds us that Alaska is in the same latitude as Scotland, Denmark, Sweden, Norway and Finland; that it has as mild, or milder, average climate than these countries possess; that the four Scandinavian countries mentioned support twelve million inhabitants, mostly an agricultural population. Alaska has twice the tillable ground, and better average soil than these countries possess, and can grow to better perfection all that these countries raise, and therefore Alaska can better support twenty-four million red-blooded American citizens than these countries can support their twelve millions, for the vast mineral and other resources of the territory supplement the agricultural to a degree that the four countries mentioned do not approach.

An Unfavorable Comparison

THE following, quoted by *The Transmitter*, indicates the comparative growth of two organizations which possess property in the United States:

There was spent in 1905 in brewery equipments and buildings, $14,449,078; in 1915, $529,500. The Church invested for building in 1905 in the United States, $5,159,940; in 1915, they invested $16,458,475. For every dollar expended in church building in 1905 there was $2.80 put into breweries and distilleries. On the other hand, for every dollar expended in breweries and distilleries and other liquor equipment for these concerns there was put into new churches $38.20 in 1915. In the one case there was a gradual increase in church investments from 1905 until 1915. There was in the same period a gradual decrease of investments in breweries and distilleries from 1905 to 1915.

Our Hill Towns Or Doing It Over Again

By Miles B. Fisher

Dr. Fisher is Secretary of the Extension Department of the Congregational Sunday School and Publishing Society. He writes from a full knowledge of conditions in our rural communities.

THE hill towns and mountain districts were long ago evangelized in New England, New Jersey and parts of the Far West. Schools and churches crowned missionary labors. In some cases these became even sources of positive aid in carrying the gospel farther. But our land is in flux. The building of a railroad a few miles distant, the development yonder of manufactures, the cutting off of the timber, the exhaustion of mines—these all account for the passing glory of once prosperous hill communities. That is, the prosperity passes, the communities continue. Young people, enterprise, prosperity, high hope—these remove, leaving the less enterprising and those who for a variety of reasons, personal and property, feel they must stay by the stuff. *The pity is that churches in such communities, depending upon members, ideals and cooperation grow weak or lapse.*

A pressing duty is upon us to see that these communities do not "sap down and sour." They number multitudes in the aggregate, albeit by comparison with days gone each place feels that its glory is departed. Children are even growing up in a ratio higher as ideals are lower. The church is the first to sag and pass, the Sunday school next. All the while the day school declines to the minimum required by law. This epitome can be amplified by facts in hundreds of places East and West.

The task of reclaiming decadent hill communities is less rewarding than a like effort in young lusty fields. Response is slower, cynicism smarts, growth negligible, perhaps. But for Christendom to let agencies of religion lapse where once they flourished seems a worse reproach than a field never yet entered.

I recall a field in the Far West where the one church building (no, there was a wee second building for a wee constituency in some far gone day) had failed to house any regular preaching for twenty years, the membership diminishing by natural processes till two elderly women alone survived. Weather, vandalism, rodents, wood-peckers, each made its mark till the building intended as a divine monitor became a byword; then (*sub rosa*) an object of design when the property should be offered for sale for unpaid taxes. The denomination awoke, sent its agent in, held services, papered, painted, repaired the place till the town rubbed its sleepy eyes in amazement, and shared an unfeigned joy in the restored church building. A decadent building is an un-

TYPICAL VILLAGE CHURCH AND PARSONAGE SOMEWHERE IN AMERICA

failing counterpart of a decadent state of religion.

I recall a visit to another region with a purpose to help make a religious beginning. The stage made its way over hill and valley till after eighty miles of mountain road we came in sight of the village. But there was a church spire. Why should I come into a village with a spire? A twelve-year-old boy was asked "Is that your church over there, where you have preaching and Sunday school?" His brain was slow. The question was repeated, "Is that your church, where you have preaching and Sunday school?" "Nope! that's where they take folks what's dead, and they tell how old they is, and buries 'em." One felt like laughing and then like crying. Consider the incongruity; a small community, one church building, but no preaching nor any Sunday school for so long that an ordinary twelve-year-old knew the meeting-house only as a place for funerals, and *such* funerals!

These two fields bore the monuments of different denominations. But one could have gone into the next valley and found a like ecclesiastical monument of still another communion. None is without sin. Is it not high time that we establish such comity relations, eliminating each duplication of church effort, as shall make possible a religious ministry for all such fields? This waits upon the resultant economy and expedient grouping of adjacent fields into the care of one man. It would be a step in loyalty to Christ, moral, patriotic. The country family has four children, the city family two. Our numerical future rests thus largely with the country. Speaking then of such hill towns, they give us twice our number of children, we give them but a fraction of our religion. The tragic result of their contribution upon the moral quality of the land cries out to our patriotism.

✦

Devilish Pagan Ingenuity

By Bruce Kinney

Few men know the western country and the noble Red Man as well as Dr. Kinney. He has promised other articles for MEN AND MISSIONS.

AMONG many American Indian tribes the followers of the "Jesus Road" are severely persecuted. Sometimes physical violence is used. At other times the most subtle influences are brought to bear upon the faithful Christian. He is ostracised, reviled, denied his tribal rights and in other ways made to feel the sting of their hate.

White Bull had been a faithful Christian for many years. He had been educated at the government school and was considered one of the most faithful Indians of his tribe. He was finally made interpreter for the missionary whose church he had joined. He was sent to Washington on several occasions to represent his people before the government. During all of these years he had been repeatedly persecuted in petty ways but none of these things moved him. We learned that on more than one occasion he had been threatened with bodily injury unless he participated in the heathen and immoral customs of his tribe. Through it all he stood steadfast. We thought him tried and proven. Then the mescal or peyota religion came from the south and swept many of his tribe into its toils.

The peyota is the dried flower of a certain kind of cactus. When eaten it has a profound narcotic influence upon its victim, inducing various hallucinations and in proportion as used seems permanently to stupefy the user and exercise other baneful physical and moral effects. This so-called religion is more subtle than other Indian religions because when it enters a tribe where Christianity has tak-

en hold the peyota priests erect their altars, use the Bible and profess to pray to Jesus. They claim that the peyota is the Indian way of finding and coming into communion with Jesus. They also claim medicinal qualities for the peyota when the religious claims will not attract. It is noticed, however, that their religious application of peyota is always accompanied with the religious ceremonies.

White Bull's wife was not as staunch a Christian as he was and her family were heathen. She became quite ill and her parents insisted that she should try peyota. White Bull resisted and would not allow it. The contest went on between White Bull and the parents of his wife for some weeks. Finally the parents declaring that they knew peyota had cured people similarly afflicted, insisted that if White Bull would not give his consent he did not love his wife and that they would take her away from him and also his children. This action would have the support of the tribal customs.

In desperation White Bull consented to the use of peyota on the condition that they would not ask him to participate in the worship. Their peyota priest was sent for and came, pitching his tent near the home of the sick woman. It would cost a great deal but her husband was willing to pay for it if it would but heal his wife and preserve his family. For hours the peyota priest went through his incantations over the sick woman. At length he came to the husband and told him that he could do nothing as the spirits would not believe that the husband wanted his wife cured unless he came into the tent and told them himself. He demurred but at length at the insistence of the parents of the wife went in on the stipulation that he should not partake of peyota. The incantations proceeded until he was informed again by the priest that the spirits told him they would do nothing until the husband ate some peyota to signify his sincerity. After much delay and argument accompanied with the former threats he yielded on condition that he should eat but one bean. The ceremonies again proceeded as formerly only to be held up once more by the priest telling the tortured husband that he could do nothing until he ate at least four peyota beans. After similar threats and arguments the husband again yielded.

With our knowledge of this man's faithfulness we have no doubt he would have absolutely refused if all of these demands had been made in the beginning. He could stand any suffering or deprivation of rights that could be inflicted so long as these things touched only himself and not his wife or family. But for their sakes he yielded a little at a time until he realized he had disgraced his Lord. His real manliness now came to the front in that he at once told all the facts to his pastor and to me. He did not attempt to add to his disgrace by denying or minimizing his sin and wanted to make such

THE SMILE THAT WON'T COME OFF. HE NOW WALKS THE JESUS ROAD WITH HIS FAMILY

reparation as was possible. How many white Christians would have acted as well?

White Bull's family are happy again. The peyota did no good and the wife was fully restored by other means, losing all faith in the peyota bean for religion or cure. However, this goes to show how satanically shrewd these untutored sons of nature are. May we not conclude that they are actually in league with the Devil himself?

The Way They Do in Alaska

Parceling Out the Children

ONE apiece, and then as many times around again as the supply permits —this seems to be almost literally the rule applying to families and children in the land of the Eskimo. A curious result is this of the life and its hardships which put an unusually high value on the possession of children in a land where nature does not give them lavishly. So the Eskimos are glad and anxious to adopt children, giving them every care they would lavish on their own. It has come about, therefore, that a request to adopt one of the children out of a family where there are more than one, is almost a command. In case the real parents are poor and the would-be mother and father are better off, public sentiment practically compels the transfer.

The hard life in the extreme cold—hunting under great dangers for the men, and sewing and cooking under such difficulties for the women, make a child in the home indispensable to help with the labor necessary to keep alive. But these foster parents are devoted to their little adopted children, who are not adopted solely for the sake of the work they can do, but because the Eskimos as a race are great child-lovers.

So it is natural to find the Eskimo ready to send his children to Sunday schools, where these have been established, and later through this influence to be drawn into some religious life for himself. Since 1890 the American Missionary Association has conducted a mission at Wales, Alaska. Here labored and died two of the best loved missionaries to this field, Mr. H. R. Thornton and later Rev. J. F. Cross. In appreciation of their work the Thornton Memorial Chapel has been erected, with its "J. F. Cross Bell." Here two services are held every Sunday and a service on Wednesday evening. All the offices are held by young natives, who are able to read and write the scriptures. There is a choir of forty, a young people's society of ninety-eight. The total church membership was more than 400 about a year ago, and then gave promise of increasing rapidly. This part of America will unquestionably be wholly Christian just as soon as it is given a chance to be. The work already done there proves that.

The foregoing is illustrative of work being done in different parts of the territory by organizations representing Baptists, Disciples, Congregationalists, Friends, Methodists, Moravians, Presbyterians, Protestant Episcopals and Swedish Evangelicals. The total expenditure for the work of these bodies last year was $184,306.96.

The Presbyterians expended the largest amount as they are doing the largest work in the territory. Next come the Episcopalians. The first church building and the first church organization in Alaska for white people were both the product of Presbyterian endeavor. This church is located at Juneau and dates from 1883. When the stampede to the Klondike commenced in 1897, Dr. S. Hall Young was the first American minister to cross the Chilcoot Pass and go on down the river to Dawson. He organized the first church there on Easter Day, 1898. It speaks wonders for Dr. Young's power that in the midst of the riotous living and abandon characteristic of the Klondike he was able to procure even a hearing. In a recent communication Dr. Young says:

> The present high moral standard of the territory, as compared with other pioneer countries, is largely due to the activity of home mission boards in sending ministers of the gospel to the new settlements. Alaska is in a transition state, the present time is critical, the next few years will tell the story whether Alaska is to be godless or godly, a people of faith or an irreligious people. The very business status of the country depends upon its evangelization. Further, Alaska's population represents every community in the United States. They are our own sons and daughters. As we do for them now, they will do for us in the years to come. Self-preservation, if no higher motive, demands the continued activity of the Church in sending the gospel to this interesting and progressive territory.

A Community Church Program

By Joseph Ernest McAfee

The Movement for the Community Church finds many at a loss to define the scope and content of its program. The following paragraphs will clarify ideas, and prepare for the study of the literature describing methods employed by community churches. Dr. McAfee is the well known secretary of the Presbyterian Board of Home Missions (North).

THE following definition has been prepared by the collaboration of several church leaders and has been adopted by at least one district ecclesiastical body as an end to work to in the case of overchurched communities.

"A Community Church is a fellowship of all those in a community who are professed followers of Jesus Christ, and as such, while they may retain their denominational faith, are united to furnish a medium through which they may foster His spirit and advance His purpose.

"It seeks to further the Kingdom of God everywhere, and selects and commends worthy enterprises for support without primary regard to the denominational, or other auspices under which they may be conducted, and engages to transmit contributions to such denominational agencies as the givers, by groups or individuals, may designate.

"It usually has ecclesiastical connection with one of the established religious bodies, and when so related there are mutual engagements of fidelity to the community spirit and program."

Outstanding features of a community church program may be detailed as follows:

The Christian Message

Supreme emphasis on the fundamentals; disregard or secondary consideration of non-essentials; dogmatism nowhere and never; these are cardinal principles. Preaching should meet the yearnings of all men for a clear and inspiring Christian truth and should offend none by arbitrary insistence upon views upon which good men differ.

High standards of preaching are required and sufficient variety to meet the normal spiritual cravings of all types of men. If this cannot be gained by one voice in the pulpit other preachers than the pastor should be frequently heard. Series of sermons by ministers invited in temporarily are becoming more and more usual.

Religious Culture

Through all ordinary methods such as Sunday-school, adult Bible classes, mission study groups, prayer meetings, and training classes, the Church should mold the ideals and shape the conduct of young and old. Literature on methods is abundant. The Christian message should be persistently interpreted in the terms of Christian life.

Benevolence

The Church furnishes a natural avenue through which contributions are made to local charitable objects, missionary work in the United States and in foreign lands, and for other worthy causes. Giving should be magnified as a Christian and human duty and joy. Objects chosen for benevolence should be those commended by the intelligent interest of the people and not arbitrarily assigned under sectarian or similar influences.

The School

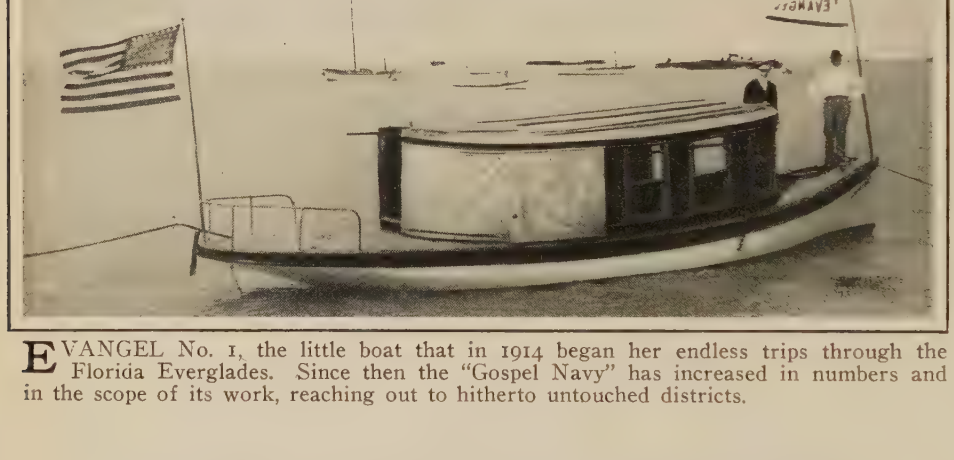
The Christian program demands education and its consequent intellectual freedom. In most American communities this need is met under public auspices. Loyalty to the American public school system is the first obligation of a community church. If no proper provision is made under the public auspices the Church should itself provide school facilities, but to duplicate the public or any other established and reasonably satisfactory agencies by running kindergartens or primary or secondary schools under

(*Continued on page* 114)

Making Ame

IT is a worthwhile home mission that brings the joy of Christianity to these poor southern whites in the mountain districts, to whom just living is often a hard and cheerless proposition.

PUTTING
Christian
American In
are rapidly g
liefs and ado
this particular
Indians some
vices. Their
sionary and
where they ar
Christian infl



EVANGEL No. 1, the little boat that in 1914 began her endless trips through the Florida Everglades. Since then the "Gospel Navy" has increased in numbers and in the scope of its work, reaching out to hitherto untouched districts.

INDUSTRIAL education is an important part of mission work among the negroes. This carpenter shop is conducted by Talledega College, Alabama. The boys are training to be highly skilled workmen.

The illustrations he
Congregational Hom
ican Baptist Public
Missions of the Pre
Bruce Kinney of the
Society; and the A

ica Christian

e "big top" for a
ntion among the
These people
up their old be-
Christianity. In
more than 1,500
gather for ser-
ren attend mis-
ernment schools
course, subject to

DETROIT, Michigan, has a large foreign population, particularly of Poles, Swedes and other Scandinavians. Work among them is of great importance. The picture shows a Polish Congregational Church.

A GOSPEL car is this "Herald of Hope" which has travelled so many thousands of miles to bring Christianity to the frontier districts of the West. It is one of several engaged in this splendid service.

MATERIAL for the New Democracy. Twenty-five different nationalities are represented in this one public school at Roslyn, Washington, in the heart of the coal-mining district.

ALASKAN girls of the finest type. They are representatives of many girls and boys who are growing up in a Christian atmosphere, thanks to the missions which have been increasing in importance since they first started in 1890.

n were furnished by the
onary Society; the Amer-
ociety; Board of Home
n Church, U. S. A.; Dr.
an Baptist Home Mission
Missionary Association.

church auspices is not only wasteful, but does despite to the community ideal to which the community Church is committed.

Public Forum

Adult education is also vital. In times when large public questions press for settlement, like the present, it is the plain duty of the Church to provide for their orderly and intelligent discussion, in case proper provision is not made otherwise. Questions of economic, civic and general social signficance are also finally of spiritual significance. As it is the duty of the community Church to cultivate liberty of thought and tolerance its encouragement should be actively given to the serious facing of all questions of community or national or general human welfare.

Lectures

Lyceum courses or other lecture service should often be supplied by the Church. If this means of popular education is efficiently handled under other auspices, the duty of the Church to cooperate with and encourage them is plain. Summer Chatauquas are a boon to hundreds of communities.

Music

The religious consciousness has been expressed through music in every age and under every advanced religious system. The Church has from the first been the inspiration of this essentially holy art. The eminently successful community Church makes much of community choruses and concerts. The stores of sacred music should be opened to all. If no other efficient agency promotes instrumental and vocal training the Church should do so, helping to keep in the community musical instructors of ability and high character.

Festivals

Every eminently religious people has magnified its national and community festivals, the memorial and commemorative dates in their calendar which unite the present with a providence-guided past and inspire hopes of a benign future. A peculiar obligation rests upon American churches to charge our great national festivals with spiritual significance, the Fourth of July, Memorial Day, the birthdays of great national leaders, not to speak of Christmas, Easter and other universal Christian festivals.

The art glass windows of the old Plymouth Church of Brooklyn, where the pulpit was given an abiding place in American civil and religious history by Henry Ward Beecher, are all commemorative of events in American history through which the divine providence clearly shines, the landing of the Pilgrims, the signing of the Declaration of Independence, the claiming of the Northwest, and numerous others. The minister standing behind the pulpit faces a heroic representation of Abraham Lincoln in the large window at the rear of the auditorium.

Mutual Improvement Organizations

These are properly advanced not by the arbitrary suppression of their evils but by a positive program of good. The evening diversions of the young should be the constant concern of the Church. The Church should be their home and should see that wholesome surroundings are provided for relieving community life of the barrenness which is, more than anything else, driving the young people from the country and villages into the cities. Reading clubs, dramatic clubs, debating and oratorical clubs, indoor game clubs, a variety of such organizations suited to the needs of every age and element in the community, should be provided for either under the immediate direction of the Church or by its positive encouragement.

Recreation

The encouragement of every form of wholesome recreation is plainly the business of a community Church. Much may and should be conducted immediately under church auspices. Athletic clubs and leagues are invaluable means of relating young people to the Church. Such organizations lose much of their value if they are conceived and operated merely as a bait to bring young people within reach of "spiritual" agencies. Recreation is itself a spiritual force when properly conducted. By insuring health and joy the soul life is effectively cultured. When community organizations for games and athletics are maintained independently of the Church an intelligent interest in and encouragement of them should be not less

conscientiously given. The aim should be not alone to discourage excesses and incidental evils, but positively to advance their interests.

Citizenship

The Church should not become a political party, but good citizenship is one of the most imperative and distinctive fruits of an efficient Church. A community whose civil organization is in the hands of corrupt politicians is a plain indictment of its church or churches, however successful it or they may be reputed to be when appraised by other standards. In smaller communities some of the pastor's best service is rendered by serving on the school board. Leaders of the Church should be leaders in the civil life of the community. The Church is properly the training school for civic responsibility. It may often, through the messages from the pulpit and through its organizations, promote civic reforms, but beyond every such definite commitment its influence should always and in every relation make for conscientious and intelligent citizenship.

Church Leadership

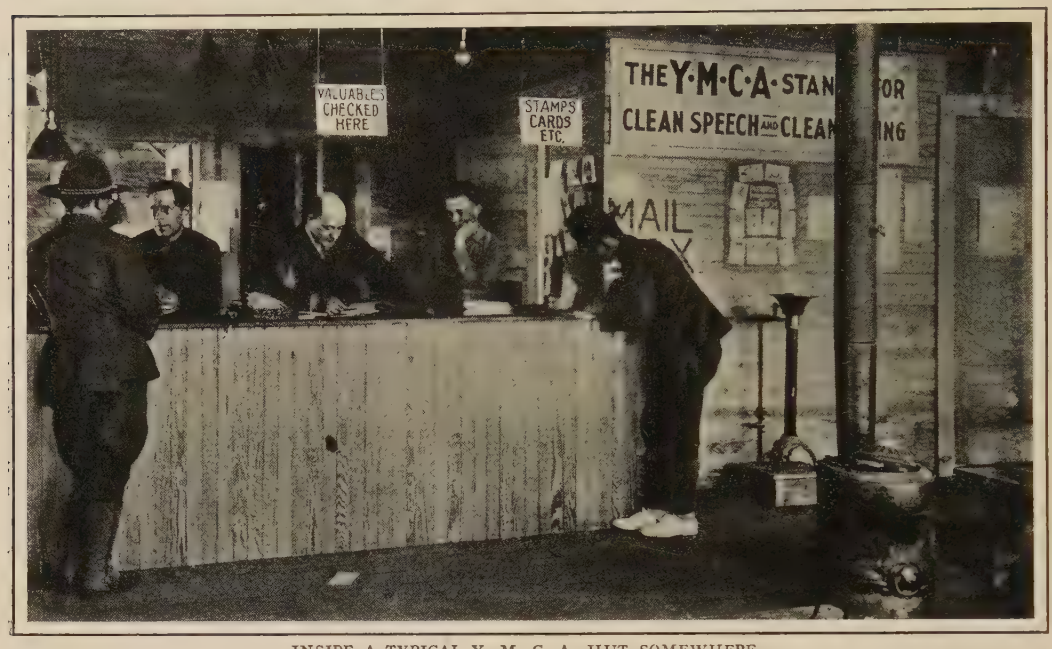
A resident minister trained for his vocation and giving his whole time to it, is the minimum essential of any successful community church. Most community churches are able to and should support other salaried leaders for the direction of Sunday-school work, clubs, music, or the varied phases of the Church's task outlined above. Niggardliness in this matter is the poorest economy. What shall it profit any community if it shall gain the whole world and lose its own young people? By bringing all religious elements into co-operation in the one community Church wisely lavish economies in supplying leadership can be practiced even in the smaller communities. So far as possible each worker should be specially trained for his particular task.

Yet however important a salaried force is that Church is the most successful which is drawing into the community service the largest number and the most intelligent and conscientious volunteer workers. It is the business of the Church to teach all to give, and no giving is so holy and acceptable to God as the giving of self in service for the common good.

In Service for All Life and the All of Life

Such is manifestly no light or simple task. But nothing less can be wholly pleasing to Him who "came that they might have life and have it more abundantly." Nothing less and simpler can be the proper mission of a Christian Church. In its own organization it may not properly bind up all of these functions, but in its conscious influence it cannot undertake less than the guarantee of all these benefits to all the people within the circle of its responsibility. Only thus can it justify its constant prayer, "Thy Kingdom come, thy will be done on earth."

A TYPICAL SHEEP RANGE IN SOUTH AFRICA



INSIDE A TYPICAL Y. M. C. A. HUT SOMEWHERE.

The Great Fact in the Anglo-American Army

By Luther D. Wishard

Mr. Wishard has only recently returned from Europe, where he went as a member of the Serbian Commission. No one is more qualified than he to express an opinion on the work of the Young Men's Christian Association, and we are glad to pass on these words fresh from his pen.

ROSWELL D. HITCHCOCK said a generation ago, "The omnipresence, I had almost said the omnipotence, of the Young Men's Christian Association is the great fact in the religious life of the colleges today." After an interview with General Pershing, and considerable personal observation, I am prepared to adopt and apply Dr. Hitchcock's sententious remark to the expeditionary forces of Great Britain, Canada, Australasia, and the United States. Nothing, absolutely nothing, is doing more, or even half as much to promote the morale of the millions of Anglo-Saxons who have answered to the sound of the trumpet "which shall never call retreat."

As I have lingered and mingled with the enlisted men in "The Hut," which is springing up in multitudes of training camps and as near as possible to the far-flung battle line, I have wondered, with a wonder which is indescribable, how our boys in blue and boys in grey—all boys of one united and unbreakable family now, thank God—ever got through without the Association in the family fiasco of the sixties. The simple fact is they didn't get through entirely without it. The Union Christian Commission of the Civil War was the Young Men's Christian Association of that day, doing its *bit* (I am tired almost to disgust with the word, but in this connection it really fits). If the Association did its bit then, it is do-

ing its best now. "Men are only boys grown tall." The Association is certainly the Christian Commission grown very tall. It is fulfilling its mission in so many ways that I can barely touch a few.

First. It is the only substitute for home provided or at all possible for the soldier. The corps of secretaries if not exactly paternal for lack of years, are literally big brothers, and the ladies who minister in the canteens are big sisters. There is a glad hand ever outstretched to greet the boys back from their long, weary hours of drill. These same hands will be the last to grasp those of the boys when they go forth to battle, and among the first to welcome them when they return unscathed, or are borne back by the tender hands of the ambulance corps.

Second. I think I was chiefly impressed at first glance by the facilities which the hut affords for writing home. Long rows of men were stretching along the writing tables thus engaged. One officer who had censored the letters of his company said that sixty-seven of seventy home letters that he had just read contained striking expressions of gratitude for the Association.

Third. There is nothing in the army that begins to compare with the Association in keeping the boys from the temptation to drink. I learned that after pay day in a single camp there were only three arrests for drunkenness, as compared with some dozens following the pay day just before the Association.

The influence of the secretaries, however, which most thrilled me relates to the rounding up work done at night in one of the world's greatest vanity fairs. The secretary has spent many nights on the streets in the Association auto looking for boys who are, in too many cases, deliberately putting themselves in the way of temptation. Whenever he sees a lonely looking fellow standing listlessly on the curb waiting for something or somebody to turn up, he stops the machine, jumps out, grasps the boy's hand, and says, "Come, old man, you're just the fellow we're looking for to join us in a cup of tea. After which we'll give you a good bed and treat you just as they would at home." Sometimes, I am told, the secretary's invitation is warmly seconded by the young lady chauffeur! Not a few noble young women are serving in this capacity.

The secretary who related these experiences to me assured me that he had never been bluffed by the wandering boy, and had rarely had his invitation declined.

I have, however, considerably exceeded the space you had in mind for me, Mr. Editor, when you asked me to send you a letter, and although fairly running over with news and facts and impressions gathered up during these weeks of contact with our gallant boys who are enlisted for this Holy War, I must conclude with just one more fact.

Fourth. Recently in one of the huts, "somewhere in France" the secretary overhearing a good-natured fellow swearing, said, "Cut it out old man, cut it out, at least in the hut. There are some young fellows here who aren't used to it, and won't like it." A frank apology was at once made. A few minutes later the secretary overheard the offender calling down another fellow for the same misdemeanor, telling him that such talk wasn't at all in order in "our hut."

Home Missions and the New Human Brotherhood

BACK of and infusing all present day Home Mission policies is the demand that we dedicate ourselves to the new human brotherhood now forming on the earth in the name and in the power of the regenerating Christ. None can measure the spiritual significance of this hour.—*From an address by J. E. McAfee.*

A Rival of the Gary System

FIVE days a week a child spends practically all its time in the schoolroom. One day a week perhaps half that number of children spend an hour in Sunday school; the other half receives no systematic religious education whatsoever. Yet the world is generally coming to recognize that the youth of a nation brought up with no regular ethical and moral training becomes degenerate.

The Gary plan at first so widely heralded and almost as widely criticized, now is being accepted and as many think, improved upon. In Malden, a Boston suburb, there is starting a system for religious education which seems more scientific and likely to prove generally more popular than any yet inaugurated.

Primarily it is an effort to secure the cooperation of all classes in the city who desire to improve their moral and religious consciousness, to develop a system of religious education that shall parallel the public school system. Eventually the plan will comprehend not only a more cordial relationship between all the philanthropic, charitable and religious activities in a city, but will provide some control over them through an organization open to all suitable members of the community.

Herein lies one of the chief features of the Malden plan. The Gary system and several others have proposed a system of week-day religious instruction, but along more or less denominational lines, while the Malden plan aims to create a community scheme of religious education in which everyone, Jew or Gentile, Protestant or Catholic, Christian or non Christian, may take part without fear of proselyting or ecclesiastical control. Briefly, the plan will establish religious education on a system parallel to the secular work of the public schools.

Such a radical departure from previous efforts at religious training cannot be made all at once. Public sentiment will not yet stand behind it to any widespread extent. In Malden, however, much has already been done and the new school year will see other advances which by their success will help to convince other communities of the plan's desirability. The initial step was taken by the Protestant ministers of Malden, who were fortunate in securing the cooperation of Boston University and the special efforts of professor Walter S. Athearn.

The project, as worked out by these men, vests general control in the Malden Council of Religious Education, an incorporated body in which any person may become a member by vote of the board of directors which is the controlling body. School supervision rests with a standing committee composed of nine members. Several things have already been accomplished. A city superintendent of religious education has been employed, and a training school for religious teachers started. When public sentiment will support it the duty of this small committee, aided by outside expert advice, will be to adopt a curriculum and see that it is maintained in a system of a week-day religious schools.

Such an extensive undertaking cannot, naturally, be plunged into all at once. Realizing this fact the committee has decided the best plan it could follow now was to start the training of teachers so that just as soon as possible, when public sentiment permits, the schools could begin existence with an adequate staff of teachers thoroughly prepared.

Last winter the first sessions of this training school were held opening with a faculty of nine professors, three instructors and more than six hundred students, enrolled. The instruction was arranged under three general heads: Biblical courses; departmental courses, dealing largely with methods of teaching; and professional and general courses, which included such topics as elementary psychology, principles and methods of leadership in recreation, and the history of religious education. These are but instances of a broad general curriculum designed to cover three years of training, at the end of which the new teacher is equipped to undertake scientifically the work which is before him. Banished forever will be the old slipshod methods

of religious instruction, which have been the curse of Sunday schools for so long.

This year the training school opened with some changes in faculty and courses but with confidence that the scheme is a good one and of increasing importance to community life throughout the United States. A beginning, too, was actually made with the school children, notably in chorus work under the direction of professor H. Augustine Smith. Two concerts were given in Symphony Hall, Boston, and in two churches of Malden. The Malden public library has cooperated by the purchase of many valuable books of reference and through the exhibitions of material, equipment and methods of religious education used in connection with the schools. In this way public interest is sustained for the new scheme.

✦

The Way to God—and Man

No one could tell me where my soul could be,
I searched for God, and God eluded me,
I sought my brother out—and found all three.
Ernest Crosby

ONE district in Oregon has had no religious services in two years.

One little negro girl has walked seven miles to school every day for five years, rather than give up learning. There are many such cases in the South today.

Montana is the third largest state in the Union, and it contains many such counties as Fergus, in the eastern part, which has a population of more than 1,200 and but one minister of the gospel.

Says a Reformed Church missionary: "The work of Home Missions is of such fundamental and far reaching significance that it cannot be adequately or successfully carried forward without the spiritual impetus which prayer imparts to it."

We have lost the liquor traffic and we are glad. Crime reduced; streets free from drunkards; bank deposits enormously increased; property more valuable; life safer; people more prosperous and happier; public morals on a higher plane.—*Governor Rye, Tennessee.*

Utah has more than 150 towns which have never heard a minister.

Ninety per cent. of the people in one of the mission villages of Alaska go to church regularly.

A young itinerant preacher in Arizona covers regularly on horse back a region of 3,000 square miles.

In practically every instance the people of Alaska are more than ready to accept the teachings of the missionaries.

"After twenty-five years of labor among the Negroes of the 'Black Belt' I am convinced that it is well worth while to educate them.—*Miss M. E. Phillips.*

What part, now, are the churches of America to play in the immediate future of the United States? Are they to be an important or a negligible factor in opposing national selfishness, ambitions and injustice, and in establishing wholesome international relations? That will depend on their attitude to the pressing problems of the new times and on their ability to act together. The times challenge the churches to high and noble action.—*World Alliance for Promoting International Friendship through the Churches.*

Sharing Christmas with the Refugees in Bible Lands

CHRISTMAS isn't Chrismas without children to share its joys—all the world knows that. And so when thousands of little American youngsters are opening their stockings or trying to reach the star on the top of the Christmas tree, there could be no better time to remember those Armenian and Syrian refugee children who haven't one good square meal a day.

There are thousands such, gathered in orphanages and camps under the care of agents of the American Committee for Armenian and Syrian Relief, but even these cannot receive the proper food and clothing as at no time has the money contributed been adequate to meet the needs. From Persia has come a cablegram just recently, which in its laconic phrasing is more eloquent than pages of elegant sentences. It says:

"Forty thousand driven from home. Villages destroyed. Extreme destitution. At least children should be saved. No hope except from America. Wholesale relief most strategic measure for pacification. American commissioners made tour and report the most abject suffering they have ever seen."

"At Least the Children"

should be saved.

Could anything be more pitiful? Could anything call more strongly for help at this Christmas season?

You will make out many checks before this Christmas season is over, but don't forget to make out one for the orphans in Bible Lands. The American Committee for Armenia and Syrian Relief, 1 Madison Avenue, New York, has just published an attractive blank check, gotten up in the Christmas colors, which it is sending broadcast over the country, for this purpose. If you don't receive yours, or you will take more of them to distribute to your friends, write to the Committee and the checks will be mailed free of charge at once.

At the same time don't forget to ask for other literature just issued for the Christmas campaign. There's the poster—a big strikingly lettered sheet that can be hung in any conspicuous place to make people stop and realize that two and a half million persons are starving today in the Near East. There's the little folder, "Now or Never," which gives pictures of these poor refugees and tells in a brief summary of their need. Not to be forgotten either is the "Handbook," a more complete presentation of the entire situation with plans and suggestions for the use of all who are helping or want to help to raise money in this country for relief. All this printed matter is free and much more besides which cannot be described here. The Committee asks the help of everyone, everywhere, so send in your request for a few leaflets to give to your friends, or send in a hurry call for a hundred or more, or anything which you may require.

For the Sunday Schools

The Sunday school children of America are to have a special part in the relief campaign this Christmas time. In their executive session the World's Sunday School Association decided to endorse a program by which the children of the world will be asked to raise at least a million dollars before Christmas for the starving children of Armenia and Syria and also the Greeks of Asia Minor. This decision affects more than 35,000,000 Sunday school children. To arouse their interest and prepare the way for the special offering which they will be asked to make at Christmas or some other appropriate date, a number of special programs and lessons have been prepared for use in the Sunday schools. There are buttons and giving-up stamp books, stories, stereopticon lectures—any amount of attractive new material which will be furnished free on application to your denominational Sunday school board or to the American Committee for Armenian and Syrian Relief.

Helping the Armenian, Syrian Refugees in Egypt

THE story of Armenian and Syrian refugees from Turkey has, so far, been largely a story of suffering and misery. Relief has never been adequate to meet the frightful conditions of devastation. It is of reassuring interest and encouragement therefore to hear of the great camp at Port Said, Egypt, where more than 4,000 refugees are collected.

When they began pouring into Egypt these people were as sorry a lot as could be imagined—sick, homeless, without a cent or way of earning a living. What was worse, so dazed were they by all that had happened they were without hope. Then came the organization of the camp, relief societies began to open workshops, gather the children into schools and encourage the refugees to believe a self respecting future and even happiness awaited them. Today every family has at least one wage earner engaged in the industries run in connection with the camp.

Cakes and cookies supplied to the soldiers proved a sweet road to independence for many of the refugees. This industry started in a small bakery which made buns for the school children at the request of the American Red Cross. But the soldiers in the nearby towns found the cakes good and were quite willing to pay liberally for them, so the bakery gradually enlarged its scope until as many as 40,000 buns were turned out daily. Not a cent has the Egyptian Government had to advance to finance the new large ovens and buildings put up, for the entire cost has been paid out of the profits made.

Among the other industries which have been taught to the men and women are rug making, needle work, lace making, sewing on army clothing, manufacture of cotton cloth, wooden combs and spoons, nursing and countless other useful trades. The products have been used to supply the camp and also have been sold in nearby towns so that quite a revenue is thus secured.

As the children who came to the camp were, of course, suffering even more than their elders from the persecution and want they had been through before escaping from Turkey, much of the first relief work was undertaken in their behalf. The government made liberal allowances to provide extra meals for the children, establish schools and special hospitals. And even a Boy Scout organization has been started to make glad the hearts of these little wanderers in a

(*Continued on page* 126)

SCENES FROM THE ARMENIAN REFUGEE CAMPS IN EGYPT

A Stewardship Campaign

Planned by the Laymen's Missionary Movement

"THERE is needed one more revival, only one, a revival of giving. When that comes the Kingdom of God will come in a day." So said Horace Bushnell many years ago. The fact that his words are being so frequently quoted today is evidence that there is a growing feeling that one of the deepest spiritual needs of the Church is for the adoption of higher standards of giving.

In obedience to a strong conviction on the part of the leaders of the Laymen's Missionary Movement and in response to many requests a plan has been outlined to give special emphasis to the subject throughout the nation during 1918-1919. The proposed plan, subject to revision later, as adopted at a recent meeting of the Executive Committee, is as follows:

Tentative Suggestions for a National Stewardship Drive

I. Period: January, 1918—June, 1919.

II. Preparatory Plans:
   1. Conference in connection with the General Committee meeting, February, 1918. Report by special commission, to be followed by discussion.
      a. History of the Stewardship Propaganda.
      b. A Statement of Principles.
      c. An outline of Methods of promotion recommended for this proposed campaign.
   2. Stimulate where practicable the organization of stewardship committees or commissions in those communions which do not have them, and cooperate with them in outlining a program of work, where desired.
   3. Cultivate close cooperation with all existing stewardship leaders and agencies.
   4. Secure a series of pamphlets on the subject, to be printed for use in the campaign.
   5. Secure a number of shorter statements suitable for newspaper articles, to be syndicated to the religious press for release simultaneously.

III. A Year of Public Meetings.
   1. A series of four-session stewardship conferences in the principal centers of the country: October, 1918—June, 1919, the program to be participated in by small carefully selected teams of the outstanding leaders of the churches.
   2. Special presentation of the subject at as large a number of the regular ecclesiastical and other gatherings as possible.
   3. Special meetings under the auspices of merchants' associations, clubs or other men's organizations.
   4. Effort to crystallize the purpose of as large a number of men as possible to adopt higher standards of giving.
   5. Careful plans by the different communions for conserving and extending the results of the campaign.

IV. Organization of the Campaign.
   1. Under the general direction of the Laymen's Missionary Movement.
   2. With the counsel of an interdenominational stewardship commission to be selected from among the most influential Christian leaders who have deep convictions on the subject.

The cooperation and counsel of all interested in the subject will be welcomed by the Movement. The commission called for in the plan has been appointed and will begin its work soon. The General Committee meeting at which its report is made should be of unusual interest and value.

An Appreciated Word of Appreciation

New York City,
October 17, 1917.

Publishers Men and Missions;
Gentlemen:

For the enclosed ten cents in stamps, please send me two copies of the September issue of your magazine. Please accept my congratulations upon the beauty and fineness of its production. I saw a copy in the Library of the Christian Workers' Home in this city; the first I had seen of it in its present most attractive form.

Yours very truly,

(Miss) ELLEN M. STONE.

Ways that Win

Mr. J. T. Henderson Tells How Some Laymen Do It

DURING the recent convention of the Baptist men in Atlanta six young men and women, student volunteers from three colleges of Georgia, were presented to the meeting in a very impressive way. As these volunteers stood upon the platform, Dr. J. F. Love, corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention, suggested that there might be some laymen present who would assume the support of these missionaries. Very promptly, yet modestly, the chairman of the Laymen's Missionary Movement of the convention arose and said, "I should like to have the pleasure and the honor of supporting all six of them." This layman is a successful business man, a teacher in his Sunday school, and a generous supporter of every good cause. While these volunteers are not ready to go out, he paid the full amount of their salaries into the general fund last year and means to continue this contribution indefinitely.

Another member of the laymen's executive committee became responsible during this convention for the support of a missionary in addition to his generous weekly offerings. A little later he went with the general secretary of the laymen's movement to his native town. After brief talks by these two laymen, three members of that chuch volunteered to take the support of a missionary each.

A layman in North Carolina, treasurer of a large corporation, is paying the salaries of three foreign missionaries. He recently wrote that he was aware of the increased cost of living on the mission fields and of the higher rate of exchange; and, therefore, authorized the mission board to draw on him for enough additional funds to make his missionaries comfortable.

A consecrated Baptist layman in Texas last year contributed the salaries of a dozen missionaries; he is also a large contributor to state and home missions, Christian education, hospitals, and other worthy causes.

The Blessing Box Plan

THIS is a plan adopted by a young people's missionary society of Virginia to increase its funds for missions. It could be used equally well, however, in any cause. Each member provides himself with a box, notes his blessings as the Lord sends them, and for each blessing received drops in a coin according to his ability. In this town in Virginia the young folk have become so much interested that they have more than doubled their subscriptions for this year.

The Sunday School War Council, in its new material for the Sunday schools on behalf of Armenian-Syrian Relief, is putting out a unique stamp book. Pupils tear out a stamp for every five cents that is saved by omitting useless expenditures. These stamps are pasted in the back of the book which, when it is full, is brought to school with the money represented by the stamps.

✚

Reaping What They Sowed

THIS church put through the Every Member Canvass with great success and enthusiasm. Three weeks of educational work was carried on in the way of special sermons, addresses and conferences in all the departments of the church. Special literature was sent out to all members and distributed at the church. A large company of workers, organized early in the campaign, met at luncheons and special conferences for instruction in the work. A list of all the members and friends to be visited was made out in duplicate, card-index form. The seventy-five or eighty workers were paired off. This was done early in the campaign and these teams selected the people they expected to see. A secretary was kept busy in the office of the church for three or four weeks. Two or three letters were sent out to the members and friends, explaining the plan, containing the budget, telling when the visitation would take place and asking that all should be ready to receive the workers, etc.

On Sunday afternoon, after the morning service had been given over to the

subject and the workers set apart by prayer for the work, they went out and practically completed their rounds that afternoon. What was not done that day was finished the next day. The Wednesday evening following was a jollification affair. Not only was the budget raised, but the canvass has proved a great blessing to the visited and visitors alike. The social and spiritual benefits were quite as beneficial as the raising of the annual budget. Many workers were enlisted who became informed, and all were made to feel their individual responsibility, and the privilege of doing their part. First Church reports, then, not only that "It Works," but "It Worked."—CHARLES L. OVERSTREET, First Church, El Paso.

✚

Laymen Who Have Made Good as Missionaries

Captain Bickel and his "Gospel Ship"

We were disappointed not to receive the biographical sketch planned for this number. Captain Bickel would have appeared later in the series, but this brief note concerning one who certainly "made good" is inserted at the last moment.

A GREAT layman, a master sailor, a unique missionary figure, has passed away. Captain Luke Bickel of the *Fukuin Maru*, which means "Gospel Ship," has completed his last log and has surrendered his commission.

THE "FUKUIN MARU"

His great task, to which all agreed he was specially called and which he accomplished with rare grace and power, was the evangelization of the Inland Sea of Japan. Twenty years were devoted to the work and he literally exhausted himself in it.

The people of this Inland Sea are curiously shut apart from the rest of the world, the majority of them living on the picturesque islands which abound there. There was civilization, of course, each little village having its school and postoffice but in intellectual development the residents were primitive, while what little religion they had was corrupted by superstition and immorality.

It is a long story, too long to tell here. Doubtless many of our readers are familiar with it. But this brief tribute is due the man who put the Inland Sea of Japan on the map in a new sense, and who in spite of apparently insurmountable obstacles won his way into the hearts of a people hitherto without the gospel, established an enduring Christian work among them, and has set an example for Christian service by laymen that is in its details without a parallel.

Some Good Books

War and the Church

A NEW book for pastors and laymen is "The Churches of Christ in Time of War," edited by Dr. Charles S. MacFarland, and containing addresses by Dr. Robert E. Speer, Dr. John R. Mott, President Henry Churchill King and others. It can be purchased for fifty cents from The Missionary Education Movement, 156 Fifth Avenue, New York City.

✚

Africa's Heroes and Heroines

DR. H. K. W. KUMM is the author of a new book with the above title. This treats in an interesting and comprehensive way the various missions to the Dark Continent and tells the story of those fearless souls who have given their lives that the darkness might be enlightened. A fine series of maps adds greatly to the book's value. There are eight in all and include studies of the physical features of Africa: temperature, rainfall, vegetation, etc.; others show the number of missionary societies, languages to be found and other facts about Africa.

✚

The Challenge of the Present Crisis*

DR. HARRY EMERSON FOSDICK'S latest and best utterance is on the above subject. It supplies just what many men, opposed to war in general, have been trying to express in justification of their position in favor of America's participation in the present conflict. It seems to us that the author answers the conscientious objector, the pacifist and even the Quaker in a manner that leaves little room for further doubt or hesitation. His closing paragraph contains a ringing message:

He must have a callous soul who can pass through times like these and not hear a voice, whose call a man must answer, or else lose his soul. Your country needs *you*. The kingdom of God on earth needs *you*. The Cause of Christ is hard bestead, and righteousness is having a heavy battle in the earth—they need *you*.

* Association Press. New York. Cloth, fifty cents.

The New Map of Africa

MR. HERBERT ADAMS GIBBONS, the well known authority and writer on matters relating to Mohammedanism and the Near East, has just published a book, "The New Map of Africa."* In this very comprehensive volume the author pictures clearly the history of the continent during the twenty-five or more years directly leading to the Great War, describes its part in the conflict and the settlement.

Primarily the book deals with the political side of affairs, and in a truly impartial manner toward all nations. No prejudice has been allowed to bias judgment. The true facts are given in every case and are presented in absorbingly interesting style. There is plenty of "background" in history and culture.

Africa has suffered from the instinct in every nation to grab colonies for itself. The ignorance of the natives and the peculiar physical conditions of the continent left it an easy prey to conquest. England, Germany, France, Portugal, Italy and other nations of less importance have all gone in with an eye to the profit to be gotten from Africa. Apparently there is little to chose in motive, but as Mr. Gibbons makes plain there is very much to choose in the way each nation has conducted itself in its colonies. Mr. Gibbons does not forget the important part in colonization played by the missionaries. This is his conclusion:

Education alone will civilize Africa. The spread of commerce and the opening up of trade routes alone will make workable and permanent European institutions in Africa. Education is possible only through missionary agencies, and the whole history of Europe extending outside of Europe teaches that the flag follows the cross.

Six good maps and an index make the book especially valuable for reference. Students of history as well as the general reader will find in "The New Map of Africa," an interesting and helpful contribution to the information about this continent, which will surely play an important part in peace negotiations.

* The Century Company, New York. Cloth, $2.00 net. 550 pages.

(*Continued from page 121*)

strange land. These youngsters are being taught regularly in schools by men and women who in most cases were formerly missionaries in Turkey and who therefore know the language. Many are giving their service in a labor of love.

Besides government activities in the camp the societies that are doing much along the lines which have been only briefly outlined above, include The Friends of Armenia, The *Union Generale Armenienne de Bienfaisance,* and the Armenian Red Cross.

✚

Even an Editor May Learn

EVERYBODY knows Samuel M. Zwemer, the celebrated missionary to the Mohammedans, now at work in the Near East. Anything about him or from his fertile pen is always welcome. The following word picture of Dr. Zwemer at work is characteristic. It was recently sent us by Rev. Stephen Trowbridge, one of his fellow workers in Egypt:

Dr. S. M. Zwemer's leadership is a constant source of inspiration. He has the rare gift of saying the right word at the right moment. Some time ago he placed an advertisement in the Cairo daily papers offering for five piastres (twenty-five cents) to send anyone who wished to know about the Christian religion two or three vital little books in Arabic. The first to respond to this invitation or challenge, as you may please to call it, was Dr. Mohammed Tewfik Sidki, well known in Cairo as a doctor, a controversialist and an editor of *Al Minar,* the most determined and bitter opponent of Christianity among all the magazines and newspapers of Egypt. Coffee was served and the oriental expressions of salutation and courtesy were exchanged. Then Dr. Sidki laid down five piastres on the desk and asked for the books. As these were handed to him he leaned forward in his chair to emphasize his next remark:

"As for the gospel, we Moslems find its code most unreasonable and utterly impossible. For example, who ever heard of *loving one's enemies?* Forsooth, how could such a thing be done!"

"But," replied Dr. Zwemer, "I am loving my enemy at this very moment. You who have written the articles insinuating shameful things about Mary, the blessed mother of Jesus, the purest and holiest of women, are my enemy—nothing less! You are my enemy because in those widely circulated articles you have dared to cast rude insults and corrupt inventions upon the sinless character of Jesus Christ, my Lord and Savior. But I love you for his sake; and that is why I have come to Egypt. That is why I have welcomed you to-day instead of turning you back at the door. I would to God you might know the depth and power of the love in the life of Christ and in his Cross!"

REV. SAMUEL M. ZWEMER, D.D.

The editor was taken aback by this timely proof that Christ's high code was *not* beyond man's reach. He had no definite reply to make, but rather reluctantly took up the books he had purchased and bade Dr. Zwemer good-bye.

Scarcely a day passes without an interview with some inquirer in Dr. Zwemer's study. Some go away murmuring to themselves Nicodemus-fashion, "How can these things be?" Others are of the calculating, procrastinating type like Felix. But still others receive the Word with open mind, and touched deeply in their hearts, exclaim with Paul's jailor, "What then shall I do to be saved?"

Missiongrams

CHURCH AVERTISING—Churches generally do not advertise enough. There is a feeling that people know about them and their services, especially in the country and small towns. Wide awake merchants in these places do not depend upon people *just knowing* about their stores. Even the most unprogressive puts up a sign. The progressive merchant, where it can be done, has his electric sign to attract the attention of every passer-by even when his store is closed. Why should not the Church learn wisdom from the children of the world?—*The Presbyterian.*

FOREIGN POPULATIONS—A religious survey of the Calumet region on the lake shore south of Chicago has recently been made. Of ten different villages or communities in the district two were composed entirely of foreigners; two showed ninety-five per cent. foreign; one eighty-three per cent.; two eighty per cent.; one seventy per cent.; and one sixty-nine per cent. Fifty-nine nationalities are represented in the town of Gary, one of the communities surveyed, "forty-two of which have given proof of their presence by appearing in the police courts." Plans are being made for effective religious work among these people who constitute a constantly shifting population.

The *Baptist Standard* of Texas reports the existence of a few theological antediluvians in that state. From their minutes it quotes this statement of hardshell wisdom: "This association forever disclaims all connection with any missionary society, by whatever name it may be called. No church shall hereafter be admitted into this union until she have first produced satisfactory evidence of her being opposed to all missionary schemes." After this we are not surprised that the eleven churches in the association did not receive in the year past a single new member and that the total contributions reported from all its churches amounted to but $12.—*Record of Christian Work.*

MISSIONS IN SUNDAY SCHOOLS—How shall missions be taught to best advantage in the Sunday school? Answers from many sources reveal the following possibilities: (1) A five-minute impression in the opening or closing exercises of the school, made by the telling of a missionary story, the reciting of missionary facts, missionary scripture readings, etc. (2) Missionary day once a month, when a more elaborate program is rendered by some department which has previously prepared for the occasion. (3) A period of time in each class each Sunday devoted to the study of missions, in connection with or in addition to the regular lesson. (4) A mission study class going through some approved text-book in regular course, in lieu of or in addition to the regular lesson. (5) A missionary superintendent, with library, exhibits, tables, etc. for the direction of missionary interests. Which plan is your school following?—*Home and Foreign Fields.*

MANY-SIDED MASS MOVEMENT—That the mass movement in India toward Christianity will, besides its religious aspect, develop important issues of a social and economic character, is easy to understand by any one at all acquainted with the country and its customs, but we shall all of us probably receive surprises from time to time and conviction.—*The Layman.*

LAY WITNESSES—The value of the independent Christian witness in the foreign field of laymen of both educational and mechanical attainments, is greatly advocated by missionary leaders. The portraiture of civilization seen by the natives in the ungodly white man is often taken as the result of Christianity. The call for Christian laymen to off-set this is great, and a life for Christ lived by one in a secular occupation has a wonderful effect. Here the natives can see, not the witness of a "paid" missionary, as he views it, but that of one who is a Christian in his vocation as a matter of choice.

EDITING THE PSALMS—The bishops of the Church of England have been blue penciling the psalms that are to be read in the public worship. That is, they have asked Parliament for the privilege of expurgating certain of the imprecatory passages. Here is an interesting phenomenon; just when the war is entering its most desperate stage, when reprisals are being urged and when hate is in the ascendency, the Church is asking the privilege of expunging those ancient passages which ask for summary punishment for the wicked. Indeed, all over England the Church is taking a right lead in its call to a higher conception of the conflict. The religious press of England has been particularly zealous in its effort to stifle the spirit of revenge. Many noble editorials are published every week attacking the demand for acts of reprisal.—*Northwestern Christian Advocate.*

TAKE HOLD—There is wider opportunity today than ever before for an ordinary life to touch world issues. Big things are not restricted to big men. There are no men big enough to monopolize the vast concerns now in the field. Voices that once cried in the wilderness are now parts of choruses that sing in the city streets. The temperance movement is open to every man. The world peace movements are many and forceful. Church unity is not a denominational affair; it is a world affair. The enterprise of world missions challenges the thought and service of men everywhere. Religion is conceived in terms of the total need of men. The church is no exclusive agency for the little group which it now reaches; it is meant to be a world force, is now a world force. Being small in these great days, letting the great movements go on without one's life, while one settles back into petty ways and parochial concerns, is an offense for which excuse will be hard to find. At this time men should ask if their lives are helping to make a better world.—*The Continent.*

Special Combination Offers

MEN AND MISSIONS has made arrangements with a number of well-known periodicals, for special reduced combination rates as follows:

Missionary Review of the World and Men and Missions	$2.50
World Outlook and Men and Missions	1.75
Everyland and Men and Missions	1.10
Moslem World and Men and Missions	1.35

Write for rates for more than two periodicals.
Now is the time for you to arrange
your missionary reading matter.

All of the above magazines are the best in their class.

CONTENTS OF THIS NUMBER — DECEMBER 1917

VOLUME 9. NUMBER 4

Home Comforts . . . . . Cover
Peace and the Wise Men 97
The Church at the Center . . . 98
Editorial
Making America Christian . . . 99
Only One Kind 100
Need for Effective Lay Workers . 100
The Breadth of Mission Work . . 101
Missionary Publicity 101
Missions in the Trenches . . . 102
The Open Forum Movement . . 102
Immortalizing Your Money . . . 103
Buddhism Gains in the United States 103
Waiting List of Millions 104
Why Laymen Should Preach *Arthur J. Smith* 105
Resources of Alaska 106
An Unfavorable Comparison . . . 106
Our Hill Towns, Or Doing It Over Again . . . *Miles B. Fisher* 107
Devilish Pagan Ingenuity *Bruce Kinney* 108
The Way They Do in Alaska . . . 110
A Community Church Program *J. E. McAfee* 111
The Great Fact in the Anglo-American Army . *Luther D. Wishard* 116
Home Missions and the New Human Brotherhood . . *J. E. McAffee* 117
A Rival of the Gary System . . . 118
The Way to God and Man 119
Sharing Christmas with the Refugees in Bible Lands 120
Helping the Armenian, Syrian Refugees in Egypt 121
A Stewardship Campaign 122
An Appreciated Word of Appreciation 122
Ways that Win 123
Laymen Who Have Made Good as Missionaries *Captain Luke Bickel* 124
Some Good Books 125
Even an Editor May Learn . . . 126
Missiongrams 127
Special Combination Offers . . . 128
Contents 128

MEN AND MISSIONS is published monthly except July and August by the Laymen's Missionary Movement of the United States and Canada, 1 Madison Avenue, New York City.

IT WAS ENTERED as Second Class Matter, May 28, 1910, at the New York Postoffice under the Act of March 3, 1879.

THE SUBSCRIPTION PRICE is fifty cents per year. Foreign countries twenty cents additional. Single copies five cents.

FRED P. HAGGARD is the Editor and there is an Editorial Board consisting of William B. Millar, E. W. Halford, and W. E. Doughty.

"Too Good to Publish!"

THIS is what we wrote to a friend the other day when acknowledging his very flattering commendation of the September number of MEN AND MISSIONS. In fact almost all of the many fine letters we have received have been so strong that we hesitate to print them lest we seem puffed up. Perhaps some of the milder ones may be inserted to show how the wind blows:

> "It is an admirable issue in every way—typographically, editorially, missionarily, (if there is such a word.)"
>
> "I have in my hand a copy of MEN AND MISSIONS for September. I must pause an instant to congratulate you on the make up and sweep of the man's magazine of missions."
>
> "May I say a word of high appreciation of the last number of MEN AND MISSIONS? It was a hummer. You have certainly hit up the pace. If you can keep it up you will certainly make a record."

But our friends have not yet begun to imagine how good the *Magazine* is going to be, improving from month to month. And the point is, now is the time to subcribe. By so doing you will accomplish two things:

1. Secure all the issues of the best laymen's magazine in America.

2. Help the magazine to grow and improve.

Send your name with that of others **NOW**. Use the order blank. Send for sample copies and advertising matter.

ORDER BLANK—MEN AND MISSIONS
1 Madison Avenue, New York City

Enclosed find $_____for which send MEN AND MISSIONS to

Name _____

Address _____

_____

"FOLLOW THE FLAG"

An American soldier committed suicide a few weeks ago largely because he thought he had no friends. There are many other soldiers who can be saved from utter loneliness only by the help of some Christian "back home."—PAUL PATTON FARIS, *in the "Continent."*

LET the churches prove their interest in our soldiers and sailors by following them to the front.

You cannot over-estimate how much of good cheer and encouragement a personal word at regular intervals from the members "back home" will carry to the soldier in camp. He will have letters from relatives and friends, of course, but they will be all too infrequent.

Our Scrap-Book Letter sheets make it easy. On the two inside pages you paste clippings that you think will interest the sailor or soldier, from the newspapers and magazines. (You can be as witty as "Life," as clever as "Collier's," as funny as "Mutt and Jeff" and "Bringing Up Father," and as wise as Col. Harvey of the "North American Review"—all in one.) On the front page you write simply a few personal lines, then you fold and seal and write the address on the outside page—no envelope is needed. Ten minutes will produce a letter as interesting and human as those of Lord Chesterfield to his son.

"Please send two boxes of 'Follow the Flag' Scrap-Book Letters for enclosed check.

"I spend two nights a week on sleepers to be with the boys at Camp Sherman, Sundays, and I know how soldiers will appreciate these letters."

F. M. BARTON,
Editor, The Expositor.

"The 'Follow the Flag' Scrap-Book Letter is a most interesting and unique means of keeping in touch with the American troops away from home. It ought to be very effective in sustaining the ties that bind the absent ones to their home churches."

F. J. REYNOLDS,
Associate Editor of Collier's.

"Follow the Flag" Scrap-Book Letters are packed fifty-two in an attractive box—one for each week of the year—together with a substantial Clipping Envelope. The letter sheets are lithographed—a triple flag design in red, white and blue being at the top of the first page. They are nearly as cheap as ordinary writing paper and envelopes and ten times as interesting. Price, seventy-five cents a box, cash with order, postpaid. The name of your church printed on them free if ten or more boxes are ordered. A sample letter free on request.

The Scrap-Book Letters are time-saving and labor-saving. They link up your church with the front—your individual church! And you'll have as much fun in writing them as the home-sick "rookie" will get when he opens them at "the mess." Why not start with a Christmas letter and follow it up with others through the year?

Have your church follow the flag!

Duplex
RICHMOND, VA.
PATENTED
D E
TRADE MARK

The Duplex Envelope Company

RICHMOND VIRGINIA